

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

Vol. V.

NEW YORK, DECEMBER, 1888.

No. 12.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER.
60 Bible House, New York.

Subscription, Per Year, - - - - \$1.00
Single Copies, 10 Cents.

Entered at the Post Office at New York as second-class mail matter.

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EDITORIAL NOTES.

WE READ IN THE SECOND CHAPTER OF the Gospel of Luke: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . .

Glory to God in the highest, and on earth peace, good will toward men." The Son of God is the Saviour of all people who believe in Him. He saves them from their sins and by His atonement makes them children of God.

How is this accomplished?

By faith in Him. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." The priests tell our Roman Catholic brethren that they are saved through sacramental grace, and they alone can administer the sacraments. They say in substance, "No priest, no sacrament; no sacrament, no salvation." Their saying is not true. The salvation of God does not depend on the priests of Rome or what they can do for men. Thanks be unto God, the people are learning this, and even the priests themselves are acknowledging its truth. Many of them are openly confessing it, as our pages show every month.

**SUBSCRIPTIONS FOR 1889 ARE
NOW DUE!**

We hope our subscribers will not compel us to disfigure our pages for many months to come by the above announcement. We have much better work to do, and we can do it much better, if our friends will attend to this matter, and after reading this number of the magazine, promptly renew their subscriptions. A word to the wise is sufficient, and as all our subscribers are wise and good people, this word in season will, we hope, be productive of good. The wise man says:

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, [the publisher of THE CONVERTED CATHOLIC,] Go, and come again, and to-morrow I will give." But give, "when thou hast it by thee." On our part we shall do all in our power to give our readers a better magazine next year than in the previous years, good as it has been. To our zeal we have added experience, and experience teaches.

FROM ALL PARTS OF THE COUNTRY complaints have come to us that the Roman Catholic postmasters appointed under Mr. Cleveland's administration do not deliver THE CONVERTED CATHOLIC to our subscribers. Well, as the American people have elected General Harrison to succeed Mr. Cleveland, this annoyance to our friends will cease the fourth of next March. Meantime, we request our subscribers to inform us promptly when the magazine fails to reach them. It is very foolish on the part of the postmasters to endeavor by this means to prevent the conversion of Roman Catholics. They would be better employed in requesting their priests

to preach the Gospel to the people. They can annoy their fellow-citizens who are so fortunate as to be our subscribers, but they cannot stop the circulation of the magazine. It is safe to say that few if any Roman Catholics will be appointed to office by General Harrison, and those who may be appointed will be sure to be honorable men.

CHRIST'S MISSION.

[For the Conversion of Roman Catholics.]

The need of a mission building in New York City where all the work for the conversion of Roman Catholics could be concentrated, was never more apparent than this year, when so many priests are leaving the Church of Rome. We welcome those priests as best we can, but our facilities for doing so are entirely inadequate. Last year "Christ's Mission" was organized as a Missionary Society for the purpose of providing a building centrally located in the city. Up to last month about \$300 had been received, when a lady in this city voluntarily contributed one thousand dollars. We hope to receive another thousand dollars from friends in Philadelphia where we have preached several times in different churches for the last six months.

This is very encouraging, and the treasurer, Mrs. William Campbell, 36 West 18th Street, New York, will be happy to receive further contributions.

We hope our readers who cannot themselves contribute to this fund will speak to their wealthy friends about it. We know we are not good at begging money for our work, however much it is needed, but some of our friends may be richly endowed in that respect. God grant it. Help all you can.

CONVERTS FROM ROME.

Another Priest Converted.

NEW YORK, Nov. 5, 1888.

REV. AND DEAR FATHER O'CONNOR:

You will be glad to learn that after long and painful struggles against flesh and blood, one more priest has torn himself away from the ecclesiastical machinery of Rome. It had been my lot to be born into a system of religious belief—in the Roman Catholic Church—which held me for twenty nine years of my life in the iron grip of credulous and implicit submission, till by drawing the reins too tightly it forced me to see, through long, laborious and honest investigation, that I had been an innocent victim of inherited disbelief. It is thus with the vast majority of Roman Catholics, priests and laymen; could they only apprehend thoroughly the nature of the ecclesiasticized dogmas to which they honestly give their implicit adherence, it would not be long before they would be unwilling to submit to a form of Church government wherein individual reason is ignored, and despotic authority set up as the essential guide and safeguard to the salvation of souls.

More than four years ago, the eighth of June, 1884, I was ordained priest in the Ecclesiastical College of Carlow, Ireland, having there pursued some of my studies, and after five months went to New Zealand, where I officiated as a priest of the Cathedral in the Capital of that country, and in the parish of Rangiora, in the same diocese, under the same Bishop.

Only after I had had experience in applying the Romish teaching of my college days did I really and effectually grasp the true nature of the system

of theology built up in that Church from age to age, until it has now assumed proportions which by ever-increasing accretions of doctrine and dogma have almost entirely obscured the genuine teaching of Christ and the Apostles. But it was my fortune to discover in my intercourse with Roman Catholic priests, that while continuing to labor in the ministry of their Church, hundreds of them are troubled in conscience and inwardly revolt against many of the doctrines forced down their throats. Led on by this strange, and to me startling discovery, I investigated matters for myself. Investigation produced doubt, until at last I became so troubled that I resigned my place and demanded permission from my bishop to leave the diocese in order to obtain quiet for my soul. Six months more of further study and due reflection forced me to such a degree of intellectual doubt regarding much of the Roman system that I determined I must either give it up altogether or play the hypocrite. The latter I could not do; and now I am in this country to seek counsel from you as a brother, who having passed through the religious ordeal, must necessarily be wise in recommending the course to be followed by a priest of the Church of Rome.

The broad Christian basis within which lie the fundamentals of Bible doctrine now constitute the sum and substance of my belief, and to those great truths on which the different Christian bodies are wholly at one, I fully and with all my heart adhere.

If you can assist me in my desire to preach and teach the pure and unadulterated truths of the Gospel of Christ, you will have added one more to the list of your noble and charitable

works, and by your persistent and successful endeavors to spread the light, will be instrumental in opening the way to many another Roman priest, who if they could only see their way would be but too happy to follow the inspiring example which you have long since given.

With great respect and fervent prayers for your welfare, I am

Your brother in Christ,

EDWIN P. HURLEY.

A few days after receiving the foregoing letter we visited Princeton Seminary and were successful in our efforts to have Father Hurley received there for a course of study, like our dear brother, Rev. Dr. McLoy. We have many things to be thankful in our life and work, and the reception of those two priests into a Seminary of the character of Princeton is not the least. All through the past ten years, since we left the priesthood of Rome, the goodness of the Lord has been manifested to us in many ways when receiving priests out of the Roman Catholic Church, but in no instance have we been more blessed than in the present. Both priests are in all respects superior men. As was said in the article "An Opened Door" in our last issue, Rev. Dr. McLoy is a student of the Roman Propaganda, a Doctor of Theology and of Canon Law. He was ordained in Rome for the ministry in Scotland, after having spent eight years in college in France and seven years in Rome. He was for ten years a priest in Glasgow, preaching frequently in the chief towns of England. He came to this country four years ago as a missionary and left the Roman Catholic Church when he became our guest last July. He is in the very prime of life—only thirty-six years

of age, and we anticipate a great future for him as a minister of Jesus Christ and a light to our Roman Catholic brethren to follow his example and renounce forever the corrupt Church of the Pope.

Father Hurley will be no less a power among his former co-religionists. Immediately on receipt of his letter we welcomed him as our guest, and he continued with us until Nov. 22, when we sent him also to Princeton Seminary where he was cordially received by the faculty. He is only 30 years of age.

* *

LETTER FROM REV. THOMAS NEEDHAM.

MEDIA, PA., Nov. 5, 1888.

DEAR BROTHER O'CONNOR:

I have just closed a series of meetings at Wilson, North Carolina, where we had many converts. One of them, a very intelligent young lady, who had been four years at a convent school in Baltimore, rejoiced the hearts of her parents by accepting the Saviour. They had been in constant dread for the last few years fearing she would become a nun. Now more than ever I see the sly workings of those "pious mothers," as they are called in convents. This young lady prayed constantly to the Virgin Mary and the saints. When I first met her I made her promise to give up her Roman Catholic prayer books and all superstitious articles. It was a hard struggle, for the dreadful superstitions that held her made her fear an awful calamity if she gave them up. The whole town rejoiced when she was converted. I told her of you and she requested me to ask you to write to her and send her THE CONVERTED CATHOLIC. You can be of valuable help to her just now.

Your brother in Christ, TH. NEEDHAM.

Many Priests Converted.

THE Rev. Edward Braislin, D.D., of the Washington Avenue Baptist Church, Brooklyn, N. Y., is one of the most successful pastors in that city. Being a convert from the Roman Catholic faith he is naturally interested in all converted Catholics. Knowing this, it afforded us great pleasure to give the following letter to a Roman Catholic priest who had come to us from Ireland last Summer:

60 BIBLE HOUSE,
NEW YORK, Nov. 5 1888.]

REV EDWARD BRAISLIN, D.D.

MY DEAR SIR:—Rev. Joseph Slattery has requested me to certify to his character and standing as a priest of the Roman Catholic Church. I do so most cheerfully. From letters I received from responsible Christian men in Dublin, Ireland, who had known Mr. Slattery, I can certify to his good standing in the Church of Rome. I avail myself of this opportunity to express my pleasure that he desires to unite with your church, and to congratulate you on receiving such a worthy gentleman.

Very truly yours,

JAMES A. O'CONNOR.

Father Slattery was received into Dr. Braislin's church, Sunday evening, November 25th. He is a fine looking man, thirty-two years of age. He was born in Limerick, Ireland, educated in Thurles College, Tipperary, and there ordained a Roman Catholic priest by Archbishop Croke, the redoubtable Land Leaguer, in 1880. His ministry was exclusively in the Archdiocese of Dublin, where he was an assistant parish priest for eight years. It is expected that Father Slattery will join Father Donnelly in Crozer Seminary, Chester, Pa., to prepare himself for thorough work in the ministry of the Lord. He, like the rest of us, will find a large field

for work in the evangelization of the Roman Catholics in this country, and his residence in Crozer will, we doubt not, be a happy one, for besides Father Donnelly, several other converted Catholics have preceded him in that Seminary, among them Rev. F. R. Sculley, Ph. D., who is now pastor of one of the largest Baptist Churches in Pittsburgh, Pa., and Rev. J. F. McNamee, whom we received out of the Church of Rome in August, 1880, and who is now a successful pastor in Le Sueur, Minn.

We hope soon to send another priest to Drew Seminary, Madison, N. J. Our dear brother, Rev. T. Leveque, who has been in Drew for the last two years, has accepted a call to Brazil, Indiana, where he has a flourishing French congregation. He will this year attend lectures in De Pauw University, and minister to his congregation at the same time. Our readers will remember Mr. Leveque's testimony regarding his conversion at our Reformed Catholic Services in Masonic Temple, New York, published in THE CONVERTED CATHOLIC two years ago. He is a young man of fine ability who will do good work among his French brethren.

One of the best, brightest and most spiritually minded young men whom it was our good fortune to welcome out of the Church of Rome is Mr. Francis Waldron who for the last three years has been pursuing his studies in Rochester University, Rochester, N. Y.

For nine months of the year 1885 he studied and worked with us in the Reformed Catholic movement, and then entered the University, where other converts from Rome have also found a welcome, among them an Irish Catholic priest, Father O'Sullivan.

Words of Kindness.

[From American Notes in the "London Christian," Oct. 26, 1888.]

I may be pardoned if I again refer to the most vital subject now under consideration in religious circles, viz.: the fight with Jesuitism in Boston and elsewhere. A distinguished nun, widely known throughout the world, has written stirring articles exposing the deeds of Rome's agents in this country. She uses a sharp pen, and signs herself "A former Roman Catholic." Her identity will not long be hid as she has completely severed herself from the communion of "Holy Mother Church." She is a lady of superior talent and of great experience, and will use her gifted powers against the delusions of the Papacy and the hypocrisies of the Jesuits. As yet the unrealities of her former religion fill her with alarm lest she never find reality in any faith. I mention this to call out the earnest prayers of your readers for this estimable, philanthropic and highly-cultured woman.

Rev. James A. O'Connor, better known as Father O'Connor, editor of *The Converted Catholic*, continues the work of preaching Jesus to his former co-religionists. His warfare is peculiarly one of kindness, great charity and tenderness of appeal towards Catholics. God has greatly blessed his efforts in leading many priests from Mary to the Master, and in directing their eye from the Sacrifice of the Mass to "behold the Lamb of God who taketh away the sins of the world." His Sunday evening services in the Masonic Hall are largely attended. Your correspondent has spoken there when hundreds of Irish Catholics were present listening

most respectfully to the Gospel of Christ. Brother O'Connor preaches the truth in love, yet never ceases to expose the iniquities of the false system from which he has been delivered.

**

Among the priests recently converted through Mr. O'Connor's instrumentality is a very marked and able man, Rev. John B. McLoy, D.D. After seven years in a French college, he studied in Rome for eight years where he was ordained a priest in 1874. He was intimately acquainted with the leading ecclesiastics connected with the Vatican. For ten years he resided in Glasgow, frequently preaching as a missionary in the leading cities of England. For two years he was attached to the diocese of Newark, N. J. (U. S. A.), visiting distant States on mission tours. Last July Father O'Connor met him and Father McLoy was led to the Saviour.

Dr. McLoy is now in Princeton Seminary where the professors afford him every facility in preparing himself for the work before him, viz., the evangelization of the Roman Catholics in this country. He is a man of signal ability, and his conversion is a notable event in Catholic circles. Other priests are known to be inquirers, like Nicodemus, coming to Jesus first by night. The mission field here is wide enough. New York city alone has one Roman Catholic cathedral, seventy-five churches, forty chapels, three hundred priests, three hundred brothers, two thousand religious women, forty thousand students in colleges, schools and academies. The Catholic population of New York is eight hundred thousand, having a capital of thirty millions of dollars invested in their religious institutions.

Reformed Catholic Work.

A LARGE congregation attended the Services in Masonic Temple, Sunday evening, November 11. While the excitement of the Presidential election continued it would be impossible to gather a large congregation in any hall in New York City.

The services on this occasion were of unusual interest. After a short sermon Father O'Connor referred to the bright prospects of "CHRIST'S MISSION," the Society organized last year in connection with his work for the conversion of Roman Catholics. He then introduced to the congregation Rev. Father Hurley, the last priest who had come to him and whom he hoped to send to Princeton Seminary to join Rev. Dr. McLoy in preparation for thorough work in evangelizing the Roman Catholics. Father Hurley's address, in which he formally renounced the priesthood and superstitions of Rome, was most favorably received, and he was cordially welcomed by the entire congregation.

Sunday, November 18th, in the absence of Father O'Connor in Philadelphia, where he preached for Rev. L. Y. Graham, D.D. in the Olivet Presbyterian Church in the morning, and for Rev. William Blackwood, D.D., in the North Presbyterian Church in the evening, Father Hurley delivered an interesting discourse giving additional reasons why he left the Church of Rome. He was assisted in the services by Mr. William Gibbon, a Christian business man of New York who has been for many years interested in the Reformed Catholic work.

Sunday, Nov. 25, Father O'Connor preached, and in the course of his ser-

mon referred to the new developments in Father McGlynn's case. Many of Father McGlynn's former parishioners were present, and to them Father O'Connor spoke directly and plainly, telling them there was no middle course for them to pursue, but to come out and be separate, not only from the "Roman machine" but from the superstitions that held them in spiritual bondage. He said it was a pitiable sight to behold men and women, like McGlynn and his followers, with American ideas in their heads and love of American institutions in their hearts, contending in the courts with the Roman authorities about the sepulture in "consecrated" ground of one of their number, whose only offense was that he attended one of Father McGlynn's meetings where the ex-pastor of St. Stephen's Church called the holy Pope of Rome an "old bag of bones." They should leave the old man and his bones alone, with all his trumpery, and proclaim themselves followers of Jesus Christ whose yoke is easy and whose burden is light. Serving Him will bring to them the peace of God that passeth understanding, and His love will be shed abroad in their hearts. Then they can afford to laugh at the old Pope and his excommunications and not concern themselves where their bodies shall lie. The "consecrated" cemetery has not been made sacred or holy by the few Latin prayers mumbled over it by a priest or the pot of "holy water" sprinkled on it. And yet it is for this they are contending in the courts! Earnest prayer was offered for them that they might renounce forever the doctrines of the Pope's Church and accept the teachings of the Bible. When they know Christ as their own and only Saviour they will not care much about

the Pope or his priests or the "means of grace" that are supposed to lie in "consecrated" ground. Several persons remained to speak to Father O'Connor at the close of the service, and he was pleased to hear from the Catholics that they would come again. He announced that the Rev. J. B. McLoy, D.D., the converted priest whom he had sent to Princeton Seminary in October, would preach to the congregation in Masonic Temple Sunday evening, Dec. 2, when he hoped the great hall would be filled to overflowing to hear this distinguished man. He also announced that he had sent Father Hurley to Princeton Seminary the preceding Thursday.

The Mud Run Disaster.

NEW YORK, October 12, 1888.

DEAR SIR:—Certain reflections force themselves upon one in considering the Mud Run railway horror, where two trains collided, killing 63 persons outright and wounding or maiming a great number of others. It was Father Matthew's day, and according to their wont our countrymen (for most were Irish) celebrated it by getting drunk. The New York *Herald* says: "Both the trains were crowded with people; many of the men were under the influence of liquor, and all were utterly panic stricken and wild with fear." What inconsistency. Remembering the day of the Apostle of Temperance by getting drunk! The same thing is done on St. Patrick's Day, Plenty of the unfortunates no doubt wore the scapular. Did that save them from a sudden and dreadful death? No more than did the wood of the true cross preserve the cities which possessed it from the grasp of the Turks or

Saracens of old. All the sufferers were Roman Catholics. If any trains should not have collided it was surely those full of the members of the true Church! Protestants might suffer, but Romanists, if what they say is true of them being under the care of Mary, ought not to be crushed to death! But what becomes of their souls? Will anyone contend that drunkards go to heaven? Does it not furnish us with the test of a good or bad religion? Can that be a right one which professes to save men for eternity and does not save them for time? How can we know anything of a tree but by the fruit it bears. This is the test given by the Saviour Himself. Romanism cannot save its children from hell-fire, for it could not at Mud Run save its children from an acquaintance with the brandy bottle. It has no power to save men from sin because it does not lead them to Christ the Saviour, but to faith in the Church and a round of useless observances. It cannot, therefore, save men from hell since it does not make them good. Instead of correcting the faults of the Irish character and drawing out its virtues, it hardens the heart and makes the man think lightly of sin by the ease with which he obtains a priestly absolution. Let the same men become Protestants and instead of being drunken and quarrelsome they become quiet, well-behaved citizens with the fear and love of God in their hearts and the hope of glory beyond the grave. How will the doctors of the Romish Church account for this fact?

WILLIAM GRIBBON.

Father Chiniquy's biography, "Fifty Years in the Church of Rome" (price \$2.25), and Lord Robert Montagu's work, "The Sower and the Virgin" (price \$1.75), will be sent free to any one who sends us a club of ten new subscribers.

Rome Rule in New York.

[New York "Mail and Express," Nov. 7, 1888.]

The Roman Catholics have taken the city.

Their hand was in the sale of the Coogan party to Hugh J. Grant.

They already have every member of the Board of Tax Commissioners.

They have for years had and still have the control of the Board of Aldermen.

They have the Mayor, the Sheriff, the Comptroller, the Counsel to the Corporation, the whole Board of Tax Assessors, the Commissioner of Public Works, the Superintendent of the Street Cleaning Department, the Clerk to the Board of Aldermen, the Superintendent of the Bureau of Elections, several of the Justices of the Supreme, Superior and Common Pleas Courts; the control of the Board of Estimate and Apportionment, the majority in many of the ward boards of School Trustees, a large portion of the Board of Education, the control of the Department of Charities and Correction, the majority in the police force, the control of the Fire Department, of the Board of Street Openings, the whole of the Armory Board, the Register of Deeds, the Commissioner of Jurors, one half of the Commissioners of Accounts, Supervisor of the *City Record*, the Collector of the Port, the Sub-Treasury, majority of the Commissioners of the Sinking Fund, the majority of the delegation in Congress and in the State Senate and Assembly.

The Church of Rome is nothing if not political. It is the dominant party in this city. The majority of voters in this city belong to that party. The head and leader of this party is Archbishop Corrigan.

Father Lambert's Suspension.

Father Lambert, the learned author of "Notes on Ingersoll," whose suspension from the priesthood by Bishop McQuaid of Rochester, N. Y. we noted last month, has gone to Rome to complain of McQuaid's action. As Bishop McQuaid sailed on the same steamer to present his side of the case also at Rome, some interesting developments may be expected when Father Lambert returns and resumes his pen. While on the journey to Rome it may be assumed that the bishop and priest will not speak as they pass by.

A few days after their departure Rev. Dr. Burtsell, Father McGlynn's friend, published in the New York *Sun* a scathing review of Bishop McQuaid's action in the Lambert case; from which it appears that McQuaid wrote several anonymous letters to the Rochester daily papers attacking Father Lambert and his writings. The latter replied over his own signature, and the anonymous scribbler, the holy bishop, was compelled to retire discomfited from that mode of warfare upon his priests. But he gratified his vengeance by suspending the priest, and now the Pope must settle the quarrel. As to the final settlement of the case, every priest in the United States knows that whoever has the most money will win. If Father Lambert is rich Bishop McQuaid will be disciplined.

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The bound volume of THE CONVERTED CATHOLIC for 1888 will be ready by December 8th, price \$1.50. The "Letters to Cardinal Gibbons" and the full treatment of Father McGlynn's case in this volume are alone worth the price.

Suicide of a Nun.

AT seven o'clock on the morning of October 20, 1888, Sister Mary Peter committed suicide by leaping from a window of the Convent of the Sisters of Peace, situated at 78 Grand street, Jersey City, N. J. The driver of a passing wagon said he saw her stand for a few seconds at the third story window, and then without a word or a cry leap out with such vigor and determination that she cleared the broad steep steps leading to the convent door and fell upon the sidewalk. Father Mandalari, one of the priests of St. Peter's Church, Jersey City, who said he was on his way to a sick call, came upon the scene as the driver bent over the prostrate woman, vainly trying to resuscitate her. The poor creature's head was lying in a pool of blood from which a slight stream was already trickling across the sidewalk to the gutter, and blood was flowing freely from her nose, mouth and ears. She was still breathing, but the pallor of her features, where the blood allowed them to be seen, showed that she was on the point of death.

The priest and the driver tenderly raised the dying woman from the pavement upon which she had fallen and bore her to the front stoop. There they laid her while they summoned the other sisters of the convent. When the latter opened the door they saw their companion, from whom they had parted the previous night when all retired to their cells, lying in a pool of her own blood and her life fast ebbing away.

Father Mandalari, after administering conditional absolution to the dying sister, started for the Church which was

only a short distance away, with the intention of procuring the material with which to administer the last rites of the Church—extreme unction.

When he returned the unfortunate nun was dead, and her body had been removed to a room in the convent.

Sister Mary Peter, the victim of this suicide, had been in the convent about eighteen months, and was spoken of by the other sisters as being particularly devout. Her name was Lucy Lawler before she entered the convent. She was very reticent among her associates as to her family history, and all they knew of her was that she was born in Dublin about thirty years ago and had been in this country since early in her girlhood. The Mother Superior says she once told her she had a married sister in Philadelphia, but what her name was she did not say. Recently she had an attack of pneumonia, but she had recovered, though she acted strangely at times.

"We were deeply shocked and greatly alarmed," said the Mother Superior, "when Father Mandalari rang us up this morning and gave us the first news we had of Sister Mary Peter's fate. At first I believed that she had fallen from the window accidentally, but when I found that she had cleared the stoop in her fall I knew that she had taken her own life. But I am sure that when she did it she was not in her right mind. For many days past the Sisters and myself have observed signs of insanity about her, but none of us had the faintest notion that her madness would ever assume a suicidal form. She was of a very lovable disposition and I am sure that but for her unfortunate suicide she would have made a useful member of the order."

This poor young nun was a member of the order of the Sisters of Peace, which was founded about four years ago by the Nun of Kenmare. Six other Sisters remain in the Convent. No one can say whether they will follow the example of their foundress and leave the convent forever, as she did last July, or become the victims of suicidal mania like poor Sister Mary Peter. The example of the Nun of Kenmare will have its effect on many Convents, where so many of the inmates are as unhappy as they can be. Next year we hope to chronicle the deliverance of many of them. They would come out if they knew where to go or what to do.

Our readers may expect the full story of the deliverance of the Nun of Kenmare in THE CONVERTED CATHOLIC for 1889.

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Suicide of a Priest.

A despatch from Dallas, Texas, October 30, says: The people of Dallas were shocked to-night by the news that the Rev. Adrian Derente, a Catholic clergyman, had committed suicide by shooting himself with a pistol. He was a native of France, 45 years old, and was for many years at Denison. Then he was transferred to Dallas, and recently his mind showed signs of decay, and he was for a short time under restraint. He had apparently recovered, and for more than six weeks had been attending to his ministerial duties. This evening, at the parochial residence, he placed a pistol in his mouth and blew out his brains. He was a man of strong mental powers and a finished orator. He left a large estate which he inherited.

* * *

The Roman Catholic papers of Nov. 3, 1888, announce the withdrawal of

Father Ignatius from the Order of Passionists. For fifteen years he was pastor of the Passionist Church on Mount Olivet, Pittsburgh, Pa. About one year ago he was moved to Louisville, Kentucky, as he had manifested a distaste for the horrible life of a Passionist, and now he has left the Order for good. It would do him good if he should also leave the priesthood and be converted to the Lord. We shall be pleased to welcome him if he leaves behind him the bad habits he doubtless acquired in the Order of Passionists.

• • •
Convert the Catholics.

A contributor of "Irish Items" to the New York *Observer*, writing over the signature of "Aula"—the Latin term for his own good and great name, we presume—in the issue of that paper for October 20, says:

So many of the people of the United States began their life in the Island to which general attention has long been turned, that significant facts from that land will be noticed with some interest. Here is one: According to the Roman Catholic Bishop of Kildare and Leighlin, out of every ten Roman Catholics who leave their native land, seven are lost. The meaning of course is, "lost" to the Roman Catholic faith. What comes of them? Father O'Connor is one of the "lost," and nearly all ministers know of some others; but seven-tenths of the Roman Catholic immigrants make a formidable number. Would it not be wise to have some instruction given the public as to the positive grounds on which Protestantism rests, so as to multiply the facilities for saving these people from the practical infidelity into which many such persons pass?

The School Question.

[From the "Daily Free Press," Waltham, Mass., October 19, 1888.]

ALARGE audience assembled in Music Hall last evening to hear Rev. Father O'Connor, of New York, lecture on "Rome's control of the Public Schools the destruction of the Republic." The meeting was held under the auspices of the National Association of Loyal Women of America and was opened by Mrs. Nichols who read from the scripture and offered prayer. Music was furnished by the Misses Mansfield.

In his introductory remarks Father O'Connor urged the need of speedy action to prevent the suppression of historical facts by the Romish Church in the public schools. He appealed to his hearers to oppose the system of fraud and superstition which had been built around them by the agents of the Italian priest called the Pope, and in conclusion said :

My experience as a priest of the Roman Catholic Church for eight years, taught me that the Catholic people do not desire the establishment of parochial schools. They themselves had not had the advantage of a good education, but they earnestly desire it for their children, and they wish them to get it in the public schools where American children are instructed, not only in the rudiments of learning, but in the manner and ways that characterize Americans as the smartest and brightest people in the world.

The Catholics are nearly all poor working people who would feel a natural pride in having their children brought up in the same atmosphere that surrounds the children of their employers. The manners, the morals and the social position of the Catholic chil-

dren would be benefited by contact with the children of refined and cultured Americans.

The Catholic people are not blind to these advantages and if left to themselves would greatly avail themselves of them. But they are not free to choose. As in matters of faith—the salvation of their souls—they must submit to the priests, outside whose teaching there is no salvation for them, so in all that concern the mental and moral life, they must be governed by them. The priests enforce attendance on their schools by ecclesiastical penalties, and compel obedience by threats and fear of God's wrath.

But do the priests willingly coerce the people to send their children to parochial schools? I answer from an intimate acquaintance with priests all my life that they do not. Their positions depend upon compliance with the orders of their bishops who in turn must obey orders from Rome. What does Rome seek to accomplish by the establishment of parochial schools? Chiefly the continual obedience of the people. Experience has proved that if Catholic children in our Republic mingle with Protestant children, whose minds have been left free and unshackled by intelligent parents, the superstitions of the Church of Rome will be dissipated like mist before the rising sun. The training and holding of the young minds in those doctrines that are peculiar to Rome, such as the power of priesthood, is the only means that Church has of keeping them in subjection to her rule. If the people were instructed in the simple truths of Christianity, they would not yield unwilling obedience to the priests, for they would not need their services in saving their souls.

Father O'Connor's Lecture in Worcester.

[Condensed from the "Daily Telegram," Worcester, Mass., November 16th, 1888.]

ACROWDED audience gathered in Salem Street Congregational Church last evening, to hear the Rev. James A. O'Connor, the converted Catholic priest of New York. After the preliminary exercises, the Rev. I. J. Lansing, the pastor, introduced Father O'Connor as a clergyman who had left the Church of Rome. In eloquent words Rev. Mr. Lansing declared that Father O'Connor was not alone in having abandoned the Roman Church for the Protestant faith, but that others were leaving it. He thought that when Irishmen were coming forward to protect American institutions against the attacks of the Roman Catholic Church, it was high time that the Puritans of New England and of Worcester should lend a helping hand. [Applause.] Mr. Lansing concluded by introducing Father O'Connor, who said at the outset that Princeton Seminary was ready to receive any priests of good character who were ready to learn the Gospel as it was taught by Jesus Christ. If, however, these priests were not of good character they had better remain where they were. [Laughter.] Plunging right into his subject, the speaker referred to the agitation which was proceeding about Roman Catholic histories supplanting books of impartial Protestant history, especially in Boston. He declared that facts in the history previously used in public schools in Boston had been carefully distorted in order to meet the wishes of the Roman hierarchy, who were afraid to let the truth be known about their Church.

Father O'Connor said the way to meet them was for Protestants to present a bold united front. It was a matter of history and experience that before a united Protestantism the Church of Rome retired discomfited. He referred to the agitation regarding the schools and said he hoped to see New England united on this question. Now the followers of the Pope were in the lead in official positions, and the sons and daughters of the Puritans were compelled to sit at their feet. In days gone by the people of New England welcomed the Irish and Canadian peasants to their mills and factories, and became rich by their labor; but instead of instructing them in the Christian way they gave money to the priests for churches and schools to perpetuate the superstitions that had made those poor people degraded and ignorant. They are now paying the penalty of this foolish conduct, for the Romanists have increased and multiplied, and now threaten to become the masters of the descendants of the Puritans. If, continued the converted priest, in a burst of impassioned eloquence, the Irish people who had settled in New England had been given the Bible that had made Protestant countries what they are, instead of having been left to the teachings of the priests of Rome, there would have been no cause for apprehension from the descendants of those immigrants. It was never safe for Christian people to disregard the plain teachings of the word of God; they should be always and everywhere witnesses for Christ in action as well as in speech. He hoped they would now heed the lesson and do what they could for the conversion of the Roman Catholics. The Roman Catholics were nominally free in this

country, but their souls were in the bondage of Romish superstition.

Turning to another subject the speaker said during ten years since he had left the Church of Rome more of his brother priests had renounced that system than Protestants were generally aware of. More than twenty priests had come to him personally—four of them this year, and they were all men of the highest character. Men of bad character never left the Church of Rome—it was their natural home. Within the last two years six of the most prominent priests in England had left the Roman Church.

For himself the speaker said he had no unkind word for the Catholic people. They are the victims of a false religion, a perverted form of Christianity, and the slaves of the Pope, bishops and priests. He had only words of sympathy, encouragement and hope for them to come out and be separate from that institution that had not been a blessing but a curse to them as to their ancestors. They could never hope that the Roman Catholic Church would be reformed, they could only hope that Roman Catholics would fall away from it and come out of it. Father O'Connor then went on to speak of his mission work in New York, and remarked that a converted Irish Roman Catholic was the best kind of an American citizen that the country ever saw, a remark which elicited a good deal of applause. Such an American would always pray for himself and always vote the straight American ticket. [Applause.]

Then followed a racy and humorous account of the monastic vows, poverty, chastity and obedience. Priests, said the speaker, like good things to eat and drink, because they mean to make

sure of the good things of this life, whatever be their fate in the next. [Laughter.] Their vow of poverty confined them to three square meals a day, and he doubted whether there was a working man in the country who would not gladly take such a vow.

In conclusion Father O'Connor referred to the value of getting hold of the little children and keeping them free from the bigotry and superstition of the Romish Church.

Roman Catholics Greatly Interested.

The following is a sample of many letters we receive from different parts of the country:

PITTSBURGH, Pa., Nov. 14, 1888.
REV. JAMES A. O'CONNOR.

DEAR BROTHER:—In renewing my subscription for THE CONVERTED CATHOLIC I wish to say what a blessing it would be if it could visit us weekly instead of monthly. When it arrives the first of each month I am so anxious to see its contents that I read it from beginning to end, and to make sure that I miss nothing, I go over it again.

I thank you for sending me an extra copy for circulation among my neighbors. Some of them are Roman Catholics, and two of them have told me that every word in your magazine is true. Indeed, one of them said he liked it so well that he would send the subscription to get it regularly himself. This is evidence that our dear Lord is blessing your work through your magazine in this city as well as in New York; and my prayer is that your life may be very precious in the Lord, and that He might give you grace and strength to press on in your good work.

A. E.

Wholesale Excommunication.

LAST February, John McGuire, a parishoner of St. Stephen's Roman Catholic Church, New York, dropped dead at one of Father McGlynn's meetings in the Academy of Music. Mr. McGuire had been a regular communicant of the Church, but as he had attended Father McGlynn's meetings, his remains could not be buried in Calvary cemetery where he owned a lot. The son of the deceased sued the Church authorities, and the case came up for trial November 15th.

Colonel George Bliss, the famous "convert" of the ex-Monsignor Capel, was counsel for the Church authorities, that is, Archbishop Corrigan, who controls Calvary. Rev. Richard L. Burtsell, D.D., rector of the Roman Catholic Church of the Epiphany, in Second avenue, New York, was the principal witness for the family of the deceased. His testimony was to the effect that by the canon law of the Church of Rome the deceased could not be legally excluded from what is called "Christian burial" in the cemetery, even though he had attended Dr. McGlynn's meetings. Father Burtsell's cross-examination by Col. Bliss developed the fact that he had been Father McGlynn's legal adviser in his fight with Archbishop Corrigan and the Propaganda. When asked why Father McGlynn did not go to Rome he said Cardinal Gibbons had failed to deliver a letter that he (Burtsell) had entrusted to him for the Propaganda.

It will be remembered that Father McGlynn charged last year that Cardinal Gibbons had suppressed this letter, after having promised to deliver it, when he saw in Rome that the Propaganda

was hostile to McGlynn, and wanted to get some schemes of his regarding the Washington Catholic University adopted. He played the traitor to McGlynn, but he succeeded in having Bishop Keane appointed rector of the university.

Father Burtsell was stigmatized by Colonel Bliss as a rebel against the Church, and the latter resented the imputation only by ejaculating, "Yes, yes, I see."

Monsignor Preston testified that the people who attend Father McGlynn's meetings must be regarded as excommunicated, equally with McGlynn himself. He was not quite certain of this until he received the following letter from Cardinal Monaco, who is styled "Prefect of the Sacred Congregation of the Inquisition." It will be seen that poor John McGuire whom all his neighbors and fellow-citizens esteemed as an upright man and a "good Catholic" is stigmatized as a public sinner by this Italian Inquisitor. If Cardinal Monaco could establish his inquisition here all the followers of Father McGlynn, as well as the converted Catholics and other Protestants, would be subject to its tender mercies. This is Cardinal Monaco's letter to Archbishop Corrigan:

At a General Congregation on Thursday last (which was the Thursday before August 25th) in the case mentioned, the Cardinals and Inquisitors with me, of the General Congregation, decree that the pastor who denied ecclesiastical burial to the man who was taken away by sudden disease acted rightly, the case involving a question concerning a manifest and public sinner who departed without any sign of repentance.

When further questioned Preston said that Roman Catholics must obey their bishops whether right or wrong.

This excited amazement in the court, and the question was repeated, and again Monsignor Preston answered, "They must obey, right or wrong." The case is not decided as we go to press. Archbishop Corrigan will have Dr. Burtsell summoned to Rome, and next year will witness greater commotion in the Roman Catholic Church in this city and all over the country than attended even Father McGlynn's excommunication.

* *

At the meeting of his society in Cooper Union, New York, Sunday evening, November 18th, Father McGlynn addressed an audience of 2,000 persons. Among other things said, he drew a picture of the typical Roman Catholic funeral of the day, where, if the executors permit and the bereaved ones are willing, the priests put on their prettiest vestments, and if the donations are liberal enough a half dozen of them will go all the way to Calvary and chant a Latin psalm over the grave, and there, too, a panegyric will be pronounced and the ex-dealer in dry goods, or more likely in goods not dry, will be praised to the skies.

The audience was pleased, and then dropping his voice to a whisper Dr. McGlynn said: "I would much rather take my chance with God by the side of John McGuire than with nine-tenths of the number who lie in Calvary. I will go further, with the chance of being declared irreverent, and say that I had rather to-night lie in the box with John McGuire than rest in the fine vault under the marble altar of the big Cathedral on Fifth avenue with an Archbishop on either side of me. For myself I suspect that I may not stand much chance of getting into Calvary, and I

can frankly say that I am not appalled at the prospect, for I had as soon rest in the stomach of a shark, half a league under the wave, as to have the finest, driest, most roomy and most wholesome vault in the great Calvary Cemetery."

In conclusion Dr. McGlynn begged his hearers to pay more attention to the sort of lives they led than to the sort of a spot in which their bodies should be placed after death.

"The grave of the woman who dies on the streets of starvation rather than sell her soul for gold, though that grave be in the thorniest and most rocky corner of Potter's Field, has angels keeping guard over it, while the grandest funeral the Church can give with double choirs and all that money can buy may only be the gilded pathway to perdition, so far as the soul from the empty casket may be concerned."

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The Rev. James B. Dunn, D. D. Secretary of the Citizen's Committee of One Hundred, organized in the defence of the Public Schools in Boston, writes under date of Nov. 22, 1888: "I find the bound volumes of *THE CONVERTED CATHOLIC* a perfect 'Thesaurus' of great value."

Not long ago, Professor Crooks, of Drew Seminary, Madison, N. J. recommended the magazine to the post-graduate class of theology as a most valuable publication, of reliable authority on the subjects it discusses.

We commend the following pamphlets, "Religious Persecution" by Rev. J. Lee, D. D., price 25 cents per copy, and "Has Protestantism Advanced Liberty," by the same author, price 10 cents, or both for 30 cents. To be had at this office, 60 Bible House, N.Y.

Irish Catholic Emancipation.

This was the subject of Rev. Dr. A. J. Gordon's sermon in the Clarendon street Baptist Church, Boston, October 21. From it we make the following extracts:

Let no one expect from my subject that I am about to launch out in a tirade against Roman Catholics. On the contrary, I want to make the plainest and kindest plea on their behalf that I know how to frame. If I were to speak alone of the Catholics in Ireland, I should utter my profound conviction that there is not a people in Europe whose condition to-day calls more strongly for our sympathy and our prayers and our helping hand than they; for they are the victims of a system of tyranny that is not new in the world, but ought to be impossible in this enlightened age. Go to Rome and look upon him who is called the "Holy Father" of these people. He lives in a palace of vast extent and magnificence. He has a retinue of servants greater than any European king. He received presents at his jubilee, which was recently celebrated, amounting to many millions in value. Not a week passes, or has passed, for years, in which I have not been called upon by poor Catholics for help to buy them food or pay their rent; and I have never refused when I had it in my power to render such assistance. But as I looked at the hoarded wealth of the papacy, in glimpses caught here and there in Europe, I saw clearly that, if the "vicar of Christ" so called, would distribute his riches among his poor flock, I should not be called upon to help them. But he will not do it. I therefore long to see that flock emancipated from his dominion.

Never can the Catholics be prosperous or happy until they are delivered from papal rule. And signs of emancipation are strikingly visible all over Europe. To begin with Ireland, I saw and heard something of the agitation stirred up by the recent papal rescript in which the "Holy Father" condemned the plan of campaign adopted by the Irish, and such was the indignation and defiance hurled at Rome by the home rule leaders, and such the response of the people, that the bishop of Limerick, in an address which I read, declared that never since Ireland was Catholic had she shown such disloyalty to the Pope. Bravo for Ireland! It will be the daydawn of liberty when she and her sons shall have done with the Pope forever. It is asked why this vehemence against the Pope? Because he belongs to the bloodiest and cruellest line of rulers the world has ever seen.

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Rome ruins the Knights of Labor

Mr. Thomas B. Barry, who last month resigned from the general executive board of the Knights of Labor, addressed a large audience of Knights, in Cooper Union, New York, Oct. 10, 1888. He accused Powderly, the head of the order, with tampering with the organization in the interest of the Roman Catholic Church.

More than a year ago we called attention to this action of Powderly. Since then the order has dwindled down from 800,000 to 200,000. Rome ruins whatever it touches. Henceforth none but faithful followers of the Pope will be found in the ranks of the Knights of Labor. The Pope and Cardinal Gibbons cordially approve the principles of the order, and therefore American workingmen will fight shy of it.

The Pope Snubbed.

The astute Englishman, Labouchere, writing to the New York *World* says: Emperor William's visit to the Vatican was certainly not a success, for a well-informed person writes me from Rome that, directly after the Pope and the Emperor were alone, His Holiness abruptly commenced to discuss the temporal power question, and would not be diverted from it, so that the young Emperor, who is acknowledged to have displayed much cleverness and tact in answering the Pope, was obliged to stop the debate by asking permission to present Prince Henry, who at that very instant suddenly entered the room. It was noticed that the Emperor drove direct from the Vatican to the Quirinal, which was plain proof of his displeasure, as arrangements had been made in order to soothe Papal susceptibilities for his Majesty to change carriages at the Palazzo Capranica.

Another correspondent says: The Emperor made good use of his eyes as he passed through the halls of the Vatican on his visit to the Pope. When he left he said to his attendants, "The Pope's palace is not a gloomy prison." This hit at the "prisoner of the Vatican" has greatly pleased the adherents of the Papacy.

In our last issue we quoted Monsignor Bernard O'Reilly's declaration in the New York *Sun* that the United States must take up the question of the Pope's temporal power. The failure to influence the Emperor of Germany in its favor has made this a certainty. The Irish Catholics of this country are the most devoted Papists in the world, and the Pope will try to use their political power for the restoration of his

throne in Rome. Will they obey him? Yes, unless they are taught that the good God can save their souls without a Pope or priest. But while they believe that there is no salvation for their souls, no escape from sin, no hope of heaven except by favor of the Pope, they will obey him and do all they can to influence public sentiment in his cause. Senators, Congressmen and even Presidents will yield to the pressure of votes, for the votes that elevate them to the position of rulers can also unmake them. Not the best but the worst elements of human nature come into play in politics, and the best of men in public life must "respect" the Irish Catholic vote. That means not only to ignore the danger of Roman aggression, but to advance the interests of the Church by every possible means.

The passage in Emperor Frederick's diary regarding Papal infallibility to which we referred last month is the entry under date of November 12, 1870, and runs as follows: "Cardinal Ledochowski inquires whether the Pope would be received in Prussia. Bismarck considers the demand of Rome an enormous error on the part of Pius IX., but deems it probable that his stay in Germany might have a good effect, in that the people would be cured of ultra Romanism by their own observations of the Roman 'priest-business.' If the Pope should come to America a closer view of the 'priest-business' would also have the effect of curing many of his followers here of ultra Romanism."

The value of the bound volumes of THE CONVERTED CATHOLIC cannot be over-estimated. We have many inquiries for Vol. I, but all copies are gone. Vol. II., III., IV. and V. however can be had at this office. Price \$1.50 each.

A PRIEST'S INQUIRY CONCERNING THE GRACE OF GOD.

BY REV. GEO. C. NEEDHAM.

CHAPTER III.**CONSCIENCE OR TRADITION.**

The priest entered the building with the crowd, and shortly found himself comfortably seated in a large, well-lighted, cheerful auditorium. Soon after his arrival the service commenced, the preacher announcing the number of the opening hymn. Father Flynn at first felt rather awkward as if an intruder; his embarrassment increased when a young lady occupying an adjoining seat offered the use of her hymn book. This act of courtesy was rendered with a peculiar grace of delicacy native to the Irish born, while an encouraging smile assured him, a suspected stranger, of a hearty welcome. Though a celibate, his warm impulsive nature was not proof against a pure and lovely girl's smile. It thrilled him, while he instinctively recognized the fact that she was his superior in spiritual experience, and rightly surmised that already she may have secretly hoped that the stranger had come with an anxious desire to learn something of the grace of God.

The preacher read the hymn with modulated voice and in measured cadences. It soothed the priest; he had been for some hours the subject of contending emotions; the sweet poem, new to him, allayed his mental excitement. He had not specially noticed its theology until the congregation engaged in the worship of song. A precentor led without an instrument; there was no choir to monopolize the praise.

The tune was commonplace but strong; cheerful, but not frivolous. The people wore a serious aspect as if conscious they were transacting business with heaven. The priest felt subdued; a hush fell upon his inmost soul; the words of the hymns so devoutly rendered by the great congregation fitted exactly into his conscious moral needs. Had his heart been hitherto locked through ignorance against the Gospel of grace? Perhaps now the key of knowledge is entering to drive back the rusty bolt, so that through the open door will shine the light of life.

As the loud shout of fervent praise from a thousand voices filled the spacious house the clergyman became painfully reflective, forgetting the priest in the man, the saint in the sinner, and the Church in the Redeemer. He had never enjoyed *the certain knowledge of pardon*; Rome had long since decreed through her teachers that the assurance of salvation was *a prime error of heretics*. Like others upon whose conscience the light of Sinai had flashed, he saw himself a sinner. He was no stranger to the working of his own fleshly nature; he had loathed himself, for even in moments of religious duties strange passions moved him; horrid blasphemies assailed him, and unrighteous thoughts chased each other like hideous spectres across the fields of his mental outlook. Was there no help for him, no Saviour who would not only forgive the past but who could also give him victory over sinful propensities in the present. The theology of the hymn was not entirely new to him,

for as a priest of Rome he had been indoctrinated in the historical death of Christ. The passion of the cross was not a new thought, but somehow the teaching of the hymn made it now more potential to his soul. It was peculiarly appropriate to his agitated conscience, while it played havoc with his traditions; he was yet oblivious of the fact that in proportion as he received its sentiment he was preparing himself for excommunication. But why should he break the charming spell now upon him; a *good spell* indeed!

How little we know what a harvest our seed-sowing will produce! He that sows to the flesh shall reap a sorry harvest indeed, but he that sows seeds of Gospel truth by voice or pen is truly wise in his generation. Isaac Watts devoted the strength of his mind while yet a young man to hymn writing. It was one of his productions which now penetrated the moral nature of the priest. A word spoken in due season is always seasonable. The brain that conceived and the hand which penned the hymn had long been still in death. Pity that such hymns are relegated to obscurity by a large portion of our religious people. Modern hymns have supplanted them. Hymns did I say—yes, some of them; peerless, scriptural, poetic in very truth. Nevertheless, there is a vast multitude of silly rhymes, jingles, ditties, lacking ideas, lacking truth, lacking sense; vapid nothings, wordy sentimental emptiness called hymns. They are written by the yard, sold by the ton, and sung by the million. They deteriorate worship, prostitute praise, and disonor Him whose name should not be sung or spoken frivolously, nor whose Majesty be ever insulted by the fa-

miliar terms of endearment which are suitable only between intimate friends or youthful lovers. Hymn-writers like Dr. Watts are not sufficiently appreciated. New and infantile theology must have nursery rhymes.

The singing continued while the priest reflected on the sublime truths uttered in that profound hymn :

“Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.”

The people are giving earnest voice to the next verse,

“But Christ the heavenly Lamb
Takes all our sins away;”

when instantly the conviction enforces itself upon the priest, What need then of penance? of absolution? of purgatory? His mind is abnormally active, he takes mental notes of their heretical theology, yet he dislikes it not; he dares not think evil of it. Why should he refuse to acknowledge the full worth of Christ's atoning blood! Were it not for the multiplied additions of his own Church, she too would acknowledge its solitary virtue, viz : that it alone cleanseth from all sin. For does not his Testament teach it most authoritatively (1 John 1 : 7; 1 Pet. 1 : 18, 19). Already his heart is enlisted as they sing :

“My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.”

To the volume of song rendered by the great congregation with evident emotion Father Flynn's poetical nature was fully alive. He was more than interested. He was deeply affected, nor could he refrain from silent tears as the people sang :

"My soul looks back to see
 The burdens thou did'st bear.
 When hanging on the cursed tree
 And knows her guilt was there,
 Believing we rejoice;
 To see the curse remove, . . .
 We bless the Lamb with cheerful voice,
 And sing his bleeding love."

Isaac Watts rightly understood the divine scheme of salvation he so scripturally depicted. He restrained poetic fancy, that like an untamed steed he may carry his trusting reader beyond the place of safety. The poet is a preacher, he should therefore assure himself well that he is treading along the right way ; that he has proved his perfectness ; that he is journeying in the right direction in order to give convincing expression to his descriptions or appeals. Poets unclean of life and impure in thought, whose feet tread forbidden paths are false lights alluring to destruction. Not so, such men as Watts. He knew whom he believed. He trusted in Jesus Christ for personal salvation, that one and only Saviour; he believed the divine testimony concerning Him; hence his own assurance and peace. What a contrast the hymn which so deeply moved the priest to the following blasphemy :

"Heart of Jesus, I adore thee,
 Heart of Mary, I implore thee,
 Heart of Joseph, pure and just,
 In these three hearts I place my trust."

How true is it that the natural man has no understanding of spiritual experience. The operations of the Holy Spirit are hidden beyond man's unaided intellect. That an educated priest with well trained sensibilities, a man too of stern resolve, should be affected by a simple melody is no enigma to those who have been enlightened by the Holy Scriptures on the sovereign min-

istry of the Holy Spirit ; who have also known of His omnipotent grace by a conscious personal experience. The thoughtful philosopher, the proud sceptic, the superstitious priest are alike clay in the hands of the divine Potter. He can break, and bend, and mould as He will; He can open the fountains of the great deep in the human soul when it doth please Him so to do; the savage and the child are equally plastic in His hand. Never tireless we are invited to co-operate with Him in His ministry of mercy, and to put ourselves into harmony with His gracious operations. We must kiss the Son lest He be angry and forsake us in our distress; we must not resist the Spirit lest He gives over to a reprobate judgment and to a deceitful heart. Father Flynn was under the Spirit's blessed influences though he knew it not; hitherto the third person of the blessed Trinity had a place in his theology, but not as yet in his life. His soul could be a temple of glory, made so by the presence of the Holy Ghost as an abiding guest.

After the congregation sang the hymn the preacher offered a prayer of invocation. It was purely extemporaneous, neither read from a prayer book nor recited from memory. The local allusions and references to present circumstances assured the priest that it was not the repetition of anything previously manufactured, but rather a prayer, being born into newness of life, as each utterance left the preacher's lips. Its simplicity of style, earnestness of plea, definiteness of thanksgiving and request, and withal its devout reverence, as if the worshippers stood with unshod feet in the presence of the dread Holy One; the recognition of relationship as that of Child and Father, with assurance

and becoming familiarity awed the priest into a profound solemnity, while it produced a consciously joyful confidence that this prayer was truly registered in heaven. The petitioner confessed and acknowledged all lack of merit, that righteousness was not found in the creature, that all had sinned, and justly deserved everlasting punishment. He also thankfully referred to God's condescending love who gave His only begotten Son, to the completed atonement made by that Son—Son of God and son of the Blessed Virgin—who, on the cross as the sacrifice for sin put sin away; for His blood so precious, so potent, that it alone cancels sin, yea blots it out of God's book of remembrance, and purges the defiled conscience of every contrite believing sinner. In the prayer allusion was made to the presence and work of the Holy Spirit by whose ministry of grace the humble Christian is made victorious over every sin of the flesh, every evil habit however mighty. The absence of petition to virgin or saint was noticed by Father Flynn, though not startling to him, as he had often heard that Protestants hated both Mary the mother of our Lord and every saint in the calendar. He had not yet learned that this charge is an absurd falsehood. To their affections the memory of the Virgin is very dear, and all who love Jesus love those who are called, and chosen and faithful. But they do not worship them nor seek their intercession; doing so would rob Jesus of the glory belonging to Him as the only Priest and Intercessor. Soon as Father Flynn heard allusions of profound respect towards the blessed Virgin, and all true Saints who shall join in the great song of redemption, his unjustifiable prejudices were in-

stantly swept away; he felt that if this preacher was a representative Protestant, Protestants must not be regarded as his enemies, but as his brothers. "For bedad," said he to himself musingly afterward in the quietness of his room, "in spite of me traditions, me heart warmed towards the man when he spoke so feelingly of the beloved mother of Jesus. And when he prayed for us, the Catholic clergy, there was no bitter denunciation of us, but with trembling voice he urged the plea 'that they may know Christ experimentally as the only Saviour from sin, and preach the *Gospel of the Grace of God* to their unhappy people.' Be the powers, I couldn't help saying 'Amen' especially when that kindly considerate young lady fervently ejaculated, 'Blessed Lord answer this prayer for Christ's sake.' And now again I say Amen and Amen."

(To be continued.)

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THE STORY OF FATHER FLYNN'S INQUIRY concerning the grace of God, by Rev. Geo. C. Needham, grows in interest and beauty. Will Father Flynn be converted? That is a secret which the author will tell only to the readers of THE CONVERTED CATHOLIC in future numbers. But so many priests in our day are coming to a knowledge of the truth as it is in Jesus that we would not be surprised if Father Flynn should be one of them. He is a plain, simple, honest man who knows he is a sinner, and wants to be a saint, and the question with him, as with all of us is, how can this be accomplished. Perhaps the next chapter will inform us.

Mr. Needham is now in Europe faithfully preaching the Gospel of the Grace of God. He was in Manchester, Eng. in October, and is now in Dublin.

THE CHURCH OF ROME NOT THE CHURCH OF CHRIST.

BY PAUL LE CLAIR.

IX.

Did our Lord Jesus Christ constitute the Apostle Peter his vicar and representative, to be the Head of his Church on earth, and thereby subject the other Apostles and all Christians to the authority of that Apostle?

NOTWITHSTANDING the direct and positive argument, presented in the preceding number to the effect, that the Lord Jesus Christ, himself, is the only Head of the Catholic Church, on earth and in heaven, yet the Papists maintain that the Apostle Peter was constituted the visible head of the Church on earth, and that from him the Popes of Rome derive their office and authority as the vicars of Christ. In support of this they quote Scripture to establish, chiefly, three points:—1st, that Peter was constituted “The Rock of the Church;” 2nd, that to him were committed “The Keys of the Kingdom;” 3rd, that he was appointed “The Chief Shepherd of the Church.”

I. PETER—“THE ROCK.”

Matthew, ch. 16:7. 18. “Thou art Peter, and upon this rock I will build my Church.” In this passage the Papists contend—the Apostle Peter is declared to be the “rock” upon which Christ was about to build his Church; because the word, Peter, translated, means also a rock. To this we reply—It is true, the word, Cephas, here translated Peter, means also a rock or stone, both in Syriac, the language spoken by our Blessed Lord, and also in Greek, the language of the New Testament. When, however, the name Cephas was at first given to Simon, which was at his first introduction to

Jesus, (John, 1:42.) there was not the slightest intimation that he was to be the rock on which the Christian Church was to be founded. This name was in all probability given to him as indicative of his character, as James and John were named “Boanerges, the sons of Thunder.” (Mark 3:17.) But on the occasion under consideration, although our Saviour, speaking in Syriac, used Cephas both for Peter and the rock, yet the Evangelist Matthew, who doubtless knew the mind of Christ, and writing in Greek, by the inspiration of the Holy Spirit, has rendered Cephas, (Peter), by Petros; and cephas (the rock), by a different word, petra. Now, this diversity of expression is wholly unaccountable, and renders the sense ambiguous, if our Saviour meant to say that Cephas (Peter) was cephas (the rock) on which he would build his Church. In that case, as cephas (the rock) would have meant Cephas (Peter) both “Peter” and “rock” ought to have been expressed by the same word—either Petros or Petra. But as the Evangelist has used different words—petra for “the rock” and Petros for “Peter,” the Papal argument from the words of this text has not the slightest foundation; while the Corner-stone of the Church is sufficiently distinguished from the Apostle Peter. What “the Foundation Stone” of the Church is, we learn from the context (Ch. 16:15—18), in which three things are to be noted: 1st, Peter’s confession, “Thou

art the Christ," &c.; 2d, the reply of Christ to Peter, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;" 3rd, the purpose of the Lord to build his Church upon a rock, "And upon this rock I will build my Church."

From this it is abundantly evident, that the foundation upon which the Church is reared is either the rock, Peter, or THE ROCK, CHRIST, REVEALED TO THE HEARTS OF MEN BY THE POWER OF THE LIVING GOD! (John. 6: 44—46.)

With respect to the claim in behalf of Peter, we have seen there is nothing in his mere name to indicate so exalted a distinction; still less do we find in his character anything to justify pretensions so exorbitant. The Apostle that "savored" so "of the things of men" as to merit the name of "Satan," (ch. 16: 22, 23); that basely and persistently denied his Master in the most affecting circumstances (Matt. 26: 69—75), and that was guilty of dissimulation with his brethren (Gal. 2: 11—13), would seem to be rather an unpromising sort of material to place at the very foundation of the Lord's spiritual House.

But further, the Papal claim for Peter is self-destructive. For it is impossible for him to be both the foundation rock of the Church, and at the same time to be the vicar and representative of him who himself alone is THE ROCK. But we shall see as we advance that the Apostle Peter was neither the one nor the other. The absurdity and folly of imagining that a mortal man, a frail sinner, should be set forth as the foundation for the faith, and hope, and confidence of God's redeemed people, exceed all credulity; except, as indeed

is the case in this instance, that they who are guilty of this absurdity and folly, "are given over to believe a lie."

We are assured that God's children "rejoice in Jesus Christ, and have no confidence in the flesh." (Phil. 3: 3). They therefore do not glory in Peter or in any man; for all things are theirs; whether Paul, or Apollos, or Cephas (Peter), or the world, or life, or death—all are theirs and they are Christ's. (1 Cor. 3: 21-23.) Christ, then, the eternal Son of God, the Messiah, "The only Redeemer of God's elect," revealed to the hearts of men in their effectual calling by the Holy Spirit, is "THE Rock" upon which the Church is built. And to this, prophets and apostles, with one consent, bear witness. "I will publish the name of the Lord. . . . He is the rock." (Deut. 32: 3, 4.) "Therefore, thus saith the Lord, behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. 28: 16.) "The stone which the builders" (both Jewish and Papal) "refused is become the headstone of the corner." (Psalm 118: 22; Matt. 21: 42.) "For other foundation can no man lay than that is laid, which is Jesus Christ!" (1 Cor. 3: 11.) And now let the builders of the Papacy attend to the testimony of him whom they are wont to claim as their rock." This (Christ) is the stone which was set at nought of you builders, which is become the head of the corner." (Acts. 4: 11.) "To whom coming, as unto a living stone, disallowed, indeed of men, but chosen of God and precious. . . . Unto you, therefore, which believe, he is precious." [Believe what? Evidently, that Christ is the Rock; and thus building upon him the hope of eternal

life.] "But unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word," [the word which teaches that the rock is Christ and not Peter,] "being disobedient; whereunto also they were appointed." (1 Peter 2: 4, 7, 8.)

II. THE KEYS OF PETER.

Matthew, ch. 16: v. 19. "And I will give unto thee the keys of the kingdom of heaven," &c. In this promise of Christ, Papists contend, Peter was to be invested with supreme authority over the Church upon earth. Let us examine.

"The keys of the kingdom of heaven" is a figurative expression, signifying by a beautiful metaphor spiritual and ministerial authority in the Church, "to open and shut, to bind and loose." But whatever may have been the nature and extent of the authority thus signified, the promise of it to Peter did not constitute him "the Prince of the Apostles;" because, all of them were afterwards invested with the same authority. (Matt. 18: 18.)

The power of "the Keys," however, is two-fold: First, of instruction; and this is exercised in the preaching of the Word, by which are opened the treasures of the celestial mysteries, the way of salvation by faith in the crucified Redeemer, Christ, "the Lamb of God that taketh away the sin of the world." Secondly, of government and discipline, by the administration of which, the kingdom of heaven is opened to the penitent, and closed against the impenitent and unbelieving; the former being loosed from the bondage of sin, and freed from the judgment of God,

by the declaration of the grace of God, in the forgiveness of their sins; while the latter, in adhering to their sins, have those sins retained by the just judgment of God; and being thus bound are shut out of the kingdom of heaven.

And it was the office of the Apostles, according to their august commission, collectively, severally, and equally, to open the kingdom by preaching the Gospel and declaring the terms of salvation, and to establish and administer the government of the Church. To enable them to accomplish this momentous work, they had the promise of the effectual inspiration of the Holy Spirit. (John 16: 13, 14.) And Christ, here, in connection with the promise of "the Keys," assures his Apostles, that the lawful execution of their official work, would be sanctioned and ratified in heaven.

But the power of "the Keys," being essential to the existence, the extension, and the edification of the Church, its administration was not confined to the Apostles, but was transmitted by them in common to their successors, the ordinary pastors and overseers of the Gospel Church; and it has been perpetuated in the Church from age to age. (Matt. 18: 15-20; 28: 19, 20.) From this, it evidently appears that the power of "the Keys," promised to Peter or to any other member of the Apostolic college, no more invested him with the supremacy over his brethren, than the possession and exercise of the same power by an ordinary pastor of the Church, to-day, constitutes him the sovereign lord over all other ministers of the Gospel. "The Keys" of the Gospel Church, therefore, are not the symbol of Papal supremacy.

And hence it appears that between "the keys of the kingdom of heaven," committed by the Head of the Church to his Apostles and transmitted by them to their successors (the ordinary co-equal pastors), and the keys of Papal supremacy, there is a total and an essential difference. The former opens the door of mercy and admits the children of the bride chamber to the marriage supper of the Lamb, placing in their possession the treasury of the unsearchable riches. And they close the gate of salvation only against "foolish virgins," self-deceiving hypocrites, and unbelieving rejectors of the Gospel. Whereas "the keys" of the Papacy adapted to all sorts of locks, shuts the kingdom of heaven against those who desire to enter; and hold in the cells of convents, dungeons and inquisitions, the bodies of men and women, and after this life, to the utmost of their ability, their souls in the fire of purgatory. And those "keys," grasped by a rapacious hand, are never turned for the deliverance of any except for filthy lucre's sake. So that the keys of "his holiness," so far from investing him with supremacy over the household of God, constitute him—and that by his own audacious pretension—the common Jailer of the World.

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The Work in Rome.

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Evangelistic work in Rome has suffered a loss in the death of Rev. Dr. William C. Van Meter, which took place last month. Not many months ago he made us a pleasant call and gave us many interesting details of his work of Bible distribution in Rome and other parts of Italy.

The withdrawal of Rev. Dr. Leroy M. Vernon from the work of the Methodist Episcopal Church in Rome will be regretted by all who knew his fitness for the important post he occupied as superintendent of the Conferences of the Methodist Episcopal Church in Italy. He has settled as pastor of the First Methodist Episcopal Church, Syracuse, N. Y.

The Rev. Dr. Burt, formerly of Brooklyn, has taken Dr. Vernon's place in Rome. Several converted priests are pastors of Methodist Churches in Italy.

Father Gavazzi, though now advanced in years is still vigorous and preaches regularly in Rome. He will never again visit the United States. His last discourse in this country was at our Reformed Catholic Services in Masonic Temple, New York, July 31, 1881. We had a long interview with him, lovingly remembered, before he returned to Europe, at which Father McFaul, who is now pastor of the Methodist Episcopal Church, Crapo, Md. was present. Father Gavazzi's work is greatly prospering in Italy.

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The Bible in Italy.

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The proprietor of *Il Secolo*, the leading daily paper at Milan, Italy, is issuing the Bible in serial parts at one cent each. Fifty thousand copies of the first part were sold in one week. It is a popular edition, with notes and illustrations, translated from the Latin Vulgate. The Pope cannot "boycott" the paper or the edition of the Bible, as the proprietor would sue him for damages. Thank God, times are changed in Italy, and the Word of God has free course there.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

LETTER XXVII.

NEW YORK, NOVEMBER 24, 1888.

SIR:—The controversy between Fathers Muller and Young has become virulent. Father Muller in his published works declares that there is no salvation out of the Roman Catholic Church. In your letter of approval and recommendation of his "Catechisms" you say that he teaches sound Roman Catholic doctrine. Here are your words:

"BALTIMORE, January 3, 1888.

DEAR FATHER MULLER:—I have to acknowledge the receipt of the series of your Catechisms. I have no hesitation to send my cordial blessing and recommendation to your series, as they are strongly marked by soundness of doctrine, simplicity and plainness of language, a spirit of faith and devotion, precision in expressing and defining Catholic truths.

Faithfully yours in Christ,

J. CARD. GIBBONS,
Archbishop of Baltimore.

Father Young, a Protestant "vert" to Romanism, says Father Muller is wrong, that some Protestants, Jews, etc. *may* have divine faith, and so *may* be saved. The language used by both "holy Fathers" is so violent and coarse that I cannot copy it. Father Young's confrere, Father Elliott, another "vert" to Romanism, is even more bitter in his attacks on your friend, Father Muller. For instance, in his letter to the *Freeman's Journal*, October 13, he says:

"It strikes me that Father Muller treats me very unfairly. I said that he was preposterous, and he calls me a heretic. I said that he was grotesque, and he declares that I am dishonest. I only said, 'Father Muller, you are stupid,' and he retorts, 'Rev. Elliott, you are a blasphemer,' and this in face of the fact that I had especially affirmed that his stupidity was no bar to his salvation. Why, Father Muller, you are very hard on me. If a gentleman spanks you with his slipper you shouldn't try to break his head with your wooden shoes."

Father Muller has written many letters to Father Young, which the latter says are extracts from his (Muller's) books. This Father Muller does not deny, but he gives recent authorities for his assertion that "out of the Roman Catholic Church there is no salvation." In his last letter to the editor of the *New York Freeman's Journal*, November 10, he says:

Enclosed find an answer given by the Roman Inquisition in 1865, to the doctrine controverted between me and Rev. A. Young and Company.

Those who are out of union with the Roman Catholic Church are declared infallibly lost, however praiseworthy a life they think they lead; because this crime alone, that is, by their separation from the unity of Christ, they will be debarred from life eternal, and the wrath of God will remain upon them. To assert that those who are out of the unity of the Church, though baptized, are Catholics, is to assert manifest heresy.

The letter to which he refers is from Cardinal Patrizi and is dated from Rome, September 16, 1864. From it I quote in part:

The Catholic Church is one by a unity conspicuous and perfect throughout all the nations of the earth, by a unity indeed whose indefectible foundation, root and origin, is the supreme authority and the first rank (*potior principalitas*) of St. Peter, the Prince of the Apostles and his successors in the See of Rome. And there is no other Catholic Church but the one built on the one Peter, which grows into one body united and cemented by the unity of faith and charity. . . . Far from being called and considered Catholic by any right of their own, these societies, separated from the Roman See, are known rather by this separation and discord to be without the true faith and the true doctrine of Christ. . . . Therefore if it is a proper and a perpetual mark of the true Church of Christ to hold the supreme unity of faith and social charity, that she should flourish, and like a city on the mountain, be ever visible to all men; and if, on the other hand, Christ willed the Apostolic See of Peter to be the fountain head, the centre and bond of this unity, it follows that all religious bodies which are separated from the external and visible union and obedience of the Roman Pontiff, cannot be the Church of Christ and cannot belong in any manner whatsoever to the Church of Christ, to that Church, I say, which in the Creed, after the mention of the Trinity, is held up as an article of faith as the holy Church, the one Church, the true Church, the Catholic Church; which is called Catholic, not only by her own children but also by all her enemies; and the very name of Catholic attaches to her so that, though all heretics wish to call themselves Catholic, if a stranger should ask them for the Catholic Church, not one of them will dare to point out a Church or house of their own. Through her as through a body most intimately united with him, Christ dispenses the benefits of his redemption, and any one separated from her, however praiseworthy a life he may think he leads, by this crime alone, *i. e.*, by his separation from the unity of Christ, he will be debarred from life eternal, and the wrath of God will remain upon him; and it also follows from all this that those societies have no right whatever to the name of Catholic, and that it can in no wise, in fact, be given them without manifest heresy.

But I need not quote more, Cardinal. Father Muller has proved his statement correct. Your Church teaches that out of the Roman Catholic Church there is no salvation.

You might wish to modify this dogmatic utterance, like Fathers Elliott and Young, but the decrees of Rome are binding on you and must be obeyed. I believe when the Roman Catholics begin to think for themselves they will find salvation out of your Church, like the millions of Christians all over the world who do not believe in your unscriptural system of religion.

With this letter I close the present series, Cardinal. When I address you again I hope I shall find you favorably impressed by what I have thus for written to you.

Yours truly,

JAMES A. O'CONNOR.

